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exceed in value those contributed by all other portions of the globe, and that these are calculated so completely to revolutionize the theory of early religion and mythology, that the doctrines of text-books are already out of date, and that no valuable discussion can be offered on any related theme without attention to their lessons. These remarks are enforced and justified, in an additional degree, by every passing year. The Twelfth Annual Report of the Bureau of Ethnology will go into the hands of all students of myth; in this place it is not possible, as it will not be necessary, to offer anything more than a cursory indication of its contents.

The paper of Matilda Coxe Stevenson on "The Sia" (pp. 9-157) deals with one of the pueblo peoples, by force converted to Christianity in 1692, but which has retained its ancient beliefs and observances, giving only a nominal attention to the ecclesiastical usages, which it duplicates with its hereditary rites, the infant having received tribal consecration before the priest confers baptism. A long and valuable section of the treatise is occupied with the cosmogony, in the main obviously pre-Columbian, although here and there exhibiting the influence of Christian suggestions. Next are related the rain ceremonials, and other rites of the theurgic societies. Two points we may mention: the sacred meal strewn in a line, in order to form a road for the spirits, is supposed to attract them by its use as their food; the symbolical pouring of water into a sacred vessel to produce rain. A selection is given of songs used in rites. An especially interesting chapter is that on Childbirth; here the value of a feminine collector is evident. Especially will be remarked the obviously pre-Columbian presentation of the four days old babe to the father Sun. Mortuary customs and myths conclude the paper.

Mr. Lucien M. Turner's account of the "Ethnology of the Ungava district" (Hudson's Bay Eskimo), (pp. 167-350), is mainly concerned with physical characteristics, raiment, and culture, but includes sections on religion, festivals, and folk-lore. The view is more external than that of the paper before described, as the life is harder. Particularly may be mentioned the statements regarding the doctrine of spirits (p. 273).

"A Study of Siouan Cults," by J. Owen Dorsey, cannot but cause a sigh over the lamented writer, whose loss is so irreparable. Mr. Dorsey was well aware how imperfect was the record of cult among certain tribes of this family. It was his ambition to spend a year in the field, making for the time being linguistic work secondary, and recording the ceremonials of Osages and others. The study does not present, therefore, any finality. Here will be found gathered with the author's usual exactness and conscientiousness, as much as at the time of writing was known concerning Siouan worships.

W. W. N.

CHINOOK TEXTS. By FRANZ BOAS. (Smithsonian Institution.) Washington: Government Printing Office. 1894. Pp. 278. (With two portraits.)

This remarkable collection is the result of an effort of the distinguished editor to gather the remains of this Salishan language; after long search

he succeeded in discovering at Bay Center, Pacific County, Washington, a single individual acquainted not only with the Chinook tongue, but also with its legendary literature, and possessed of intelligence so remarkable, as to be able to explain grammatical structure, and elucidate difficult sentences. Hence were derived the remarkable tales contained in this book. The fragment thus rescued from oblivion forces on our attention the sense of hopeless loss, and casts into a clear relief the deficiencies of scholarship.

The observations which occur to a reader of this lore are too manifold to be here even indicated. The literal translation of the texts show the difficulties in the way of the European, who tries to master a mode of expression so remote; they show how imperfect, how misleading, must necessarily be the vague reports obtained through interpreters. They explain clearly the reason why it is impossible that savage myths can have much effect on the traditions of the civilized races with whom they may chance to be in contact; they prove the complexity of what we choose to term primitive thought; they demonstrate the fallacy of scholars who imagine that what in the order of time comes early must needs be more simple and comprehensible than mental developments which succeed. While exhibiting a general resemblance to Old World myth, a similarity which the unity of human nature might lead us to expect, they indicate that any connection by way of transmission is remote, if indeed existent. In this respect they make a contrast to the lore recorded of many Indian tribes; this divergence strengthens the *a priori* likelihood that the parallelism mentioned is, in large measure, at least, simply the result of recent historical contact with Europeans. These stories give no support to the theory that the operations of human fancy are so similar, that identity of plot and phrase may reasonably be expected, without the implication of any transference of thought; on the contrary, they tend to illustrate the likelihood of independent developments being essentially divergent. Such, at least, are the impressions made by the perusal, modified by the consideration that the fragment is only a small part of a tribal whole, and also that the Chinook traditions must themselves be understood and accounted for only in the presence of the body of tradition of contiguous races, of which so little has hitherto been accessible. All these reflections go to strengthen the impression of melancholy, which has already been emphasized.

The collection includes eighteen myths, a number of paragraphs descriptive of belief and of custom, and two historical tales. If anything can explode the stupid idea that mythology is of no consequence, that human life can be studied without attention to human thought, that, to use a shallow expression, what is to be considered is not what men say, but what they do, it would be such a gleanings as that before us. As a proof may be given the substance only of one of the tales. Blue-Jay, the especial hero of these stories, the representative of intelligence and skill, is living alone with his sister Iō-f. The ghosts, however, buy Iō-f for a wife, by payment made to her family, and carry her away at night. Robin starts in

quest ; in vain he consults birds and trees, until at last he finds an object which can direct him. By day he comes to the ghost town ; in general the houses seem untenanted ; from a single one arises smoke. He enters, and finds his sister ; the other habitations contain only bones, but his sister lets him know that these are the ghosts. Darkness comes on, and the house is full of people, who speak in whispers. These are the relations of his brother-in-law. Blue-Jay goes fishing, and receives a guide ; his sister charges him to converse only in whispers. Forgetting himself, he speaks in a loud voice, and on a sudden it is a skeleton that is sitting in the stern of the canoe. He catches a bough, of which the leaves turn to salmon ; it is thus the ghosts fish. In the morning he goes to the beach, and sees the canoes of the ghosts ; they are moss-grown, and have holes. His acquaintances of the night before are now skeletons ; at dark the ghosts revive, but only while he refrains from loud remark. A whale is thrown up on the shore ; he shouts, and this too turns to bones. Unable to refrain from malicious pranks, in the daytime Blue-Jay unites the bones of different persons, joining a child's skull to an old man's frame ; when the persons so treated became animate, the consequences are disastrous. The ghosts get tired of these practical jokes, and send Blue-Jay home. He will meet prairie-fires (it appears that the home of the dead has flaming barriers). His sister provides him with five buckets of water (five is the sacred number in these tales), charging him on no account to exhaust his store. Signs of flame appear in the red flowers which cover the first prairie. Blue-Jay, beset by fire, does not observe his sister's warning ; the fifth prairie blazes, and his water is gone ; he is destroyed and himself becomes a ghost. His trail leads to the river (this Hades has a Styx) ; his sister launches a canoe, and carries him over. Now all is changed in his eyes ; the canoes he thought wasted and worthless seem pretty. On the other side he sees dancing, and wishes to take part ; he tries to shout, and remains voiceless ; the ghosts laugh at him, returning his former taunts. Coming before the chief, he is reminded of his injuries ; he declares that his sister speaks falsely. After five nights, he enters the dance ; his sister forgets him for a moment (we must suppose that she has hitherto acted as his protector). She looks again, and sees him dancing on his head (the ghosts have taken the opportunity to avenge themselves). Now he has died a second time ; he is really dead.

Tales of this class seem to contain internal evidence that they had belonged to ritual, and are the remnant of an extensive tribal literature and a lost tribal worship. Thus the experience, piety, superstition, fancy of a race, the legacy of a thousand years, are represented by fables lingering in the recollection of a single survivor !

The section entitled "Beliefs, customs, and tales" would furnish citations of the first importance, but our space allows no such reference.

W. W. N.